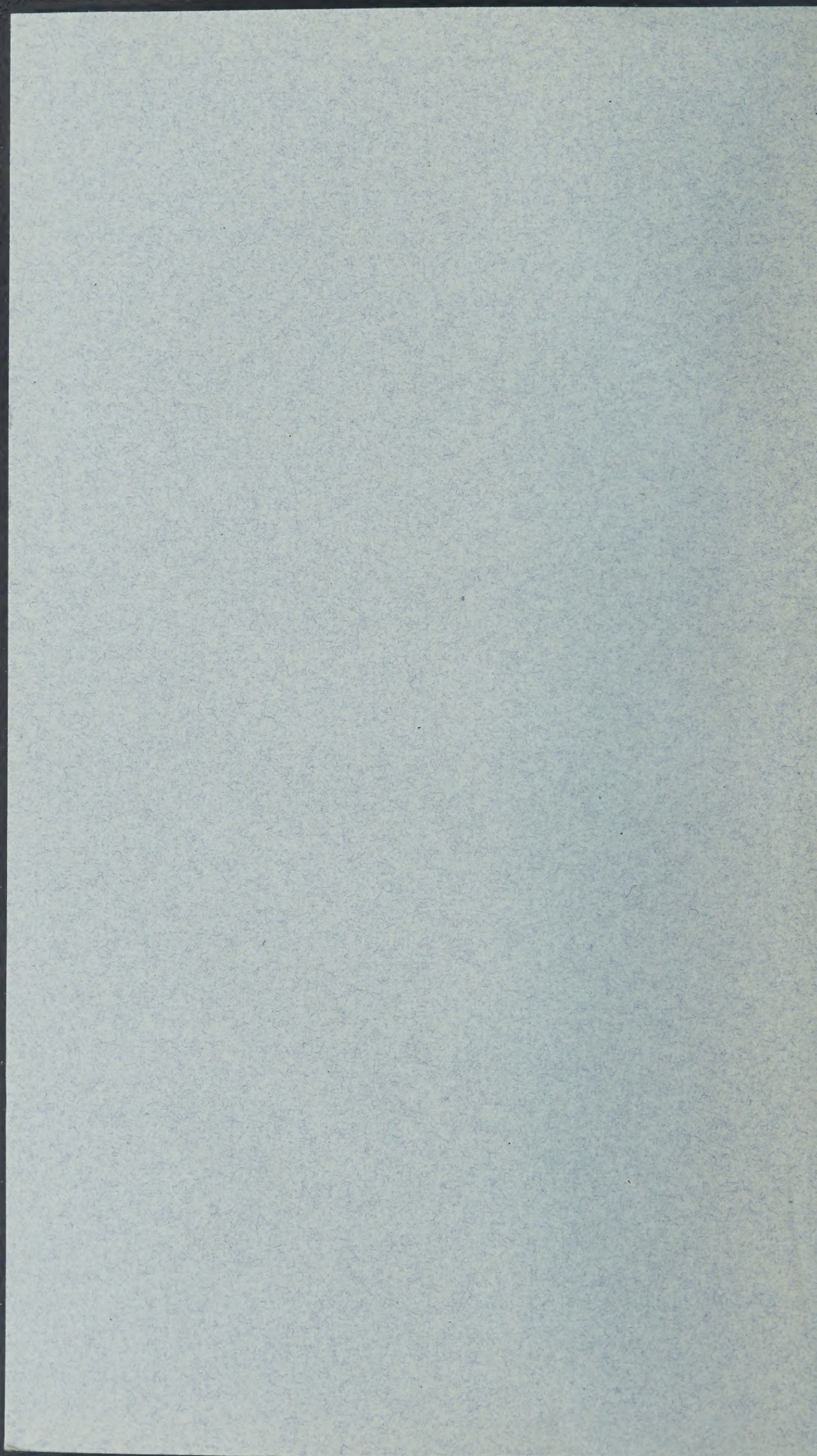






AN
A P O L O G Y

F O R

Mr. L A U D E R,

I N A

LETTER most humbly addressed
to His Grace the Archbishop of
CANTERBURY.

Humanum est errare, sed Diabolicum est perseverare.
S. AUGUSTINUS.

Regia, crede mihi, res est subcurrere Lapsis.
OVIDIUS.

*Fortis Potenti pugnet, in Miseros potest
Qui bella gerere, spiritus humiles gerit.*
GROTII Adamus Exsul.

Undoubtedly HE will relent, and turn
From His Displeasure, in Whose Look serene,
When angry most HE seem'd, and most severe,
What else but Favour, Grace, and Mercy shone!
MILTON.

L O N D O N :

Printed for W. OWEN, at *Homer's Head* near
Temple-Bar. MDCCLI.

[Price Six-pence.]

APOLLO

FOR

MR. L. & O. D. A.

IN A

LETTER

to the Great the

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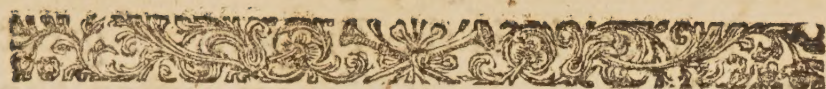
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Mr. *L A U D E R*,

I N A

LETTER most humbly addressed
to His Grace the Archbishop of
CANTERBURY.

May it please your Grace!

AS I have the highest Regard
for your Grace's Piety, Judg-
ment and Learning, so I
am infinitely concerned, lest by my
late Offence, I may have forfeited all
Title and Pretension to your Grace's
Favour and Patronage for the fu-
ture.

B

But

But as it is the Property of great Minds to pardon Offences, upon the guilty Persons shewing due Contrition for their Faults, as well as to protect and patronize Innocence ; while a Persuasion of your Grace's Love to Justice would debar me from making this Approach, a stronger Conviction of your Humanity and Benevolence to all Mankind, and Compassion and Sympathy for all in Distress (two most amiable Qualities, which are most eminently conspicuous in your Grace) command me to dismiss my Fears, to appeal from the Bar of your Justice to the more predominant one of your Mercy, and to prefer my Suit before those Ears, which never yet heard the Miserable (provided their Case were not beyond Remedy) complain in vain.

As it was the Maxim of the most humane of all the twelve *Cæsars* (who for that reason was honoured with the endearing Appellation of *Amor & Deliciæ Generis humani*)
that

that no one ought to depart sorrowful from the Presence of a Prince ; so the same appears peculiarly applicable to your Grace, your Practice more than your Words attesting, that no one should be dismissed disconsolate from the Presence of the Chief Prelate of the Protestant Church ; from whence it is evident, that your Grace's Title to the Emperor's Appellation would be no less just than his was, were your Power only as universal ; your Benevolence being as extensive as his to all under your Government. The Disparity betwixt *Titus Vespasian* and your Grace consisting not in Scantiness of Affection, but in the restricted Limits of your Jurisdiction.

Being therefore favoured with so equitable an Umpire of my Cause, I most humbly intreat that your Grace would patiently hear what I can offer, if not in Defence or Excuse, yet by way of Extenuation of my

Fault, which may it please your Grace to take as follows.

Being charged by the Reverend Mr. *Douglas* with interpolating a few Verses into some Authors quoted by me in my Essay on *Milton's* Use and Imitation of the Moderns, I own the Charge to be just; for which I heartily profess my Sorrow, and most humbly ask Pardon, which (as it is my first Offence, as I am resolved it shall be my last) I hope may be indulged me; and the rather, because, when I might have availed myself of the Defence suggested and allowed by my Opponent, of having received the interpolated Verses in writing from abroad, I chose rather to admit the Charge, and thereby expose myself to the Reproach and Censure attending such Conduct, than at the Expence of Truth to blame my innocent Correspondents; which ingenuous Confession also will, I hope, plead in my Favour, and make some Atonement for my Fault.

But,

But, at the same time, in Justice to myself, I cannot forbear to take notice, that my interpolating these Authors proceeded rather from my being hurried away by violent Passion (to which I am naturally too subject) and a rash Imprudence, not duly weighing the Consequences, nor considering the Malignity of the Crime, but chiefly from a fatal Anxiety not to fall short of my Proof in that arduous Undertaking, with the most partial Admirers of the great *English* Poet, than from a Design of imposing on the Public in general. As I humbly conceive my Argument was strong enough of itself to convince Persons of Candour, that *Milton* at least saw these Authors, and made some use of them, and consequently stood in no need of any such supposititious Assistance: Though I scruple not to own, that *Milton's* Use of these Authors was such, that I was by no means authoris'd from thence to deduce Inferences in Impeachment
either

either of his moral or poetical Character : But this, when blinded with Passion, I either would not or could not perceive. So much for the culpable Part, the Interpolations, which I am far from offering to defend, having only related the Motives that induced me to have recourse to make use of their Assistance.

As for the Attempt to stigmatize *Milton* as a Plagiary, for borrowing several of his Images, Comparisons and Descriptions from Poets who wrote before him, while under the Influence of Passion, I thought myself sufficiently justified by the Principle of Self-Defence, and the Law of Retaliation : And these indeed, when justly founded, are always allowed to be a strong Plea, according to the known Adage of the Poet,

Pellere vim vi jura sinunt, & vulnere vulnus.

On this therefore I solely rest my Defence, that my Attack on the Character of *Milton* was by no means
ultro-

ultroneous or unprovoked, as Mr. *Pope*, in Comparison with *Milton*, had egregiously abused an excellent Poet and fine Writer, Dr. *Arthur Johnston*, the Author of a very elegant Paraphrase of the Psalms in *Latin Verse*, an Edition of which I had published at *Edinburgh*: This Paraphrase, notwithstanding its extraordinary Merit, suffered very much in the Estimation of the Public, from the implicit and submissive Regard paid to Mr. *Pope*'s Authority, who, in this Instance especially, made a very ill Use of his Influence, as a Critic, with the learned World.

In Proof whereof I affirm for a Truth, that after I had obtained a Recommendation from the General Assembly of the Church of *Scotland*, (the Province of whose Ministers it is to inspect or superintend the Education of Youth) to have *Johnston*'s excellent Version of the Psalms introduced into all the Grammar Schools of that Kingdom, as a mighty proper
Book

Book both for paving a Way for a full Understanding of *Buchanan's* more sublime, but difficult Performance on that Subject, and chiefly for seasoning the tender Minds of Christian Youth with Precepts of true Piety and Virtue; yet such was the blind Deference paid to Mr. *Pope*, that few School-masters in *Scotland* would receive *Johnston's* Paraphrase into their Schools, after that capricious Critic testified his Dislike of that Performance by the flighting Manner in which he treated its Author in Comparison of *Milton*, whom he treated as a Giant in Poetry, and the other as a Dwarf or Pigmy only; notwithstanding, one would think the Recommendation of the whole Church, in a Body assembled, might easily have overbalanced any single Person's Authority, how great soever.

Nor was that all; but the ill Effects of Mr. *Pope's* Influence appear'd still more conspicuous, after Mr. Auditor *Benson* had prepared several
beautiful

beautiful Editions of *Johnston's* Paraphrase; no fewer than six in Number, two in Quarto, two in Octavo, and two in a lesser Form; all which now lie like Lumber in the Hand of Mr. *Vaillant*, Bookseller, occasioned by Mr. *Pope's* ill-natur'd Criticism; tho' it is certainly a Performance, in its Kind, inferior to none that ever appeared in the World: One of these Editions in Quarto, illustrated with an Interpretation and Notes, after the Manner of the Classic Authors in *Usum Delphini*, was inscrib'd to his Royal Highness Prince *George*, as a fit Book for his Instruction in Principles of Piety, as well as Knowledge of the *Latin* Tongue, when he should arrive at due Maturity of Age.

As the worthy Editor propos'd to have *Johnston's* Version of the Psalms introduced into Schools in place of *Ovid's* Epistles, tho', in the Judgment of many, a very unfit Book, taught in some; or his *Libri de Tristibus*, a mean, trifling Performance,

mance, taught in others ; he had the Satisfaction accordingly to see his laudable Design in part crown'd with Success, as several learned Teachers were pleas'd to honour the Doctor's Paraphrase with Admission into their Schools, and still more were like to follow their Example: And when now there was a great Likelihood of that valuable and useful Book becoming daily more and more general, behold all that worthy Gentleman's Endeavours, attended also with very great Expence, in preparing so many beautiful Editions of that Work, as has been remarked already, quite defeated in *England*, as mine had been in *Scotland*, by one Dash of Mr. *Pope's* Pen in his *Dunciad* ;

*On two unequal Crutches propp'd he * came,
Milton's on this, on that One Johnston's Name.*

* *Benson*] This Man endeavoured to raise himself to Fame by erecting Monuments, striking Coins, and procuring Translations of *Milton* ; and afterwards, by a great Passion for *Arthur Johnston*, a *Scots* Physician's Version of the *Psalms*, of which he printed many fine Editions.

Notes on the Dunciad.

Such

Such remarkable Feats may a Man perform, who has once got an established Reputation! And such considerable Damage may Criticism occasion, when its Sting is unjustly levell'd, or improperly directed by Partiality, Prejudice, or Caprice!

When, therefore, I perceived all my Endeavours to revive Dr. *Johnston's* excellent Version of the Psalms in *Scotland*, and Mr. *Benson's* in *England*, quite frustrated by the immoderate Regard paid to Mr. *Pope's* dogmatical Assertion without Proof, I began seriously to consider with myself (especially as I had been often upbraided to my Face, as guilty of a false Taste, in shewing so great Respect for an Author whom Mr. *Pope*, the great Oracle of Learning and Criticism, had been pleased to honour with a Place in his *Dunciad*) if there was no effectual Way to enter the Lists with that formidable Antagonist, in order to disprove his unjust Assertion, and expose the Malice

and Impropriety of his Contrast betwixt the *English* Poet and Dr. *Johnston*, whereby I might at once repel the Injustice of Mr. *Pope*'s Comparison, and restore *Johnston* to his primitive Reputation and the Possession of his just Glory : And as I fancied it impossible to make the Doctor greater than he was by any studied Panegyric of mine in his Praise, so I bethought me of this only Way left, of enhancing his Merit by lessening *Milton*'s, even as Mr. *Pope* had endeavoured to raise *Milton* by lessening *Johnston*. And as *Milton*'s chief Merit was thought to consist in the Fertility and Sublimity of his Invention in *Paradise Lost*, I thought if I could possibly strip him of any great Share of that, I should at once retrieve *Johnston*'s Honour, and convict Mr. *Pope* of pronouncing an erroneous Judgment, in giving so vast a Preference to *Milton* above *Johnston* : For *Milton*, thought I, being stripped of the principal Jewel in his
poetical

poetical Crown, Invention, wherein does his extraordinary Merit above other Poets consist?

In order the better to accomplish my Design, I began diligently to turn over several modern Poets in *Latin* Verse, on similar Subjects with *Milton's*, and as the Search has been of long Continuance and great Labour, so I flatter myself it has not been wholly in vain. Thus, if *Milton* had chanced to suffer any Diminution in his poetical Character, his Friends and Admirers might thank Mr. *Pope's* officious Zeal for it, (tho' to speak the Truth, his Design, I believe, was more to wound Mr. *Benson*, than to aggrandize his poetical Predecessor) in unjustly preferring him to others, who deserved no such Usage at his Hand. For *Milton's* Reputation stood on a firm enough Foundation before, and needed not to be confronted with *Johnston*, as a Foil, to make it appear with a more conspicuous Lustre.

Besides,

Besides, this unhandsome Usage of *Johnston* by Mr. *Pope* was the more inexcusable, as I address'd him in behalf of *Johnston*, a little before he wrote his last *Dunciad*, in which he ridicules him, by a very courteous and obliging Letter, begging he would honour me with his Opinion relating to a Controversy then subsisting betwixt me and another Person in *Scotland*, about *Johnston's* and *Buchanan's* Paraphrase of the Psalms, namely, which of the two were easiest and fittest for the Use of Schoolboys of ten or twelve Years of Age : At the same time I sent him a Present of an handsome Edition of *Johnston's* Paraphrase, with some other *Latin* Poems on sacred Subjects, which a little before that I had published. I have been informed he received my Present by the Hands of Mr. *Mallet* ; but the only Return I had to my Letter, by way of Thanks, was the civil Usage of my favourite Author we have seen recorded in his *Dunciad*.

I had

I had other kind of Usage shewn me by the learned Mr. *Abraham Gronovius*, Dr. *Trapp*, the Authors of the *Universal History*, and Mr. *Ainsworth*, Author of the *Latin and English Dictionary*.

Thus have I shewn, as briefly and impartially as I could, the Cause and Origin of my Attack on the poetical Character of the great *Milton*; and if I shall be thought to have levelled my Resentment against the wrong Mark, *Milton* instead of *Pope*, or to have pushed it *ultra Limites inculpatae Tutelæ*, now Passion is subsided, I frankly own it, I am heartily sorry for it, and most humbly ask Pardon, and earnestly intreat that your Grace's Candour would impute it rather to an Error in my Judgment, than to any Perverseness or Malignity of Will.

I desire also that it may be remembered, in Extenuation of my Offence, that if I have endeavoured to lessen *Milton's* Reputation below
its

its just Merit, in my late Essay, I had in a former Work of mine raised it as far perhaps, if possible, above it, where I pronounced him the greatest of Men—the most celebrated of Poets—an Ornament not to *England* only, his native Country, but to Mankind in general—that his incomparable Poem, the noble Monument of an immortal Genius, stood fair to vie with Eternity itself in Duration—and even lamented, as a Crime of the deepest Dye, that no one before the Honourable Mr. Auditor *Benson* † (whose elegant Taste, at

† *Ac par erat scilicet maximi virorum Miltoni admiratorem, cujusque memoriam Anglorum primus, post tantum, proh dolor! ab tanti excessu herois, non Angliæ modo soli natalis, verum generis humani ornamenti, intervallum, statua etiam eleganti, in loco celeberrimo posita, cænobio nempe Westmonasteriensi, Regum, Principum, Antistitum, illustriumque Angliæ virorum cæmeterio, prosecutus est; eundem dulcissimam castissimamque Jonstoni Musam suspicere atque adamare, ac tale etiam quiddam meditari.*

And elsewhere: *Virorum maximus, Joannes Miltonus, Poeta celeberrimus, cujus eximius liber, Anglicanis versibus conscriptus, vulgò Paradisus Amissus, immortalis*

at the same time, I took occasion to applaud, for doing equal Honour to *Johnston* and *Milton*, as he was equally fond of both) had done Justice to his Merit by erecting a Monument to his Honour, among other illustrious poetical Heroes in *Westminster-Abbey*, to transmit his Memory to Posterity. All which Expressions are far enough from arguing Hatred or Contempt, but are, in Truth, indubitable Marks of the highest Value and Esteem.

And, lastly, may I beg leave to remark, that *Milton's* only surviving Posterity, Mrs. *Elizabeth Foster*, reaped more real Advantage from a Proposal of mine, addressed to the Public in her Favour, in a Postscript subjoined to my Dissertation, than from the Writers of the highest Encomiums and formal Panegyrics on

immortalis illud Ingenii monumentum, cum ipsa ferè æternitate perennaturum est opus !

Poetarum Scotorum Musæ Sacræ, in Præfatione.

Edinb. 1739.

D

the

the great Author, or his Works, put all together. And may the Public repeat the Benefaction once more, every Year of her Life, which now probably cannot be many! This, in my Opinion, would be one effectual Way to testify their real Gratitude and Respect to the Memory of that great Writer.

These Observations laid together, and duly adverted to, make it plain to a Demonstration, that my Quarrel was not with *Milton*, nor the high Reputation he justly enjoys with all true Judges of noble Sentiment and exalted Poetry, but with the unfair Preference given him by Mr. *Pope*, in a malicious and improper Contrast over Dr. *Johnston*, the Injustice whereof I resolved to expose, and to supply by Proof wherein I fell short of him in Authority; and this not so much with a View to debase *Milton*, (against whom I had no Umbrage) as to restore *Johnston's* admirable Version of the Book of Psalms (the Original

ginal whereof is certainly the most sublime and exalted Piece of Poetry in the World) to the Possession of its just Praise, of which Mr. *Pope's* Authority, or rather Caprice in his *Dunciad*, had unjustly deprived it †.

All this would have appeared in a very clear Light, had not my Bookseller (for Reasons which probably he thought best) suppressed the Preface I put into his Hands to be prefixed to my *Essay*, in which I gave a full Detail (as I have done above) of the Motives that induced me to engage in a Province every way so disagree-

† A learned Foreigner has been pleased to bestow the following extraordinary and elegant Encomium (making some Allowance for the poetical Hyperbole) on *Johnston's* and *Buchanan's* Paraphrase of the Psalms, after mentioning no fewer than twenty-seven Paraphrases of that sacred Book in *Latin Verse* :

Laus sua quemque manet, Delphis exclamat Apol'o.
Fama favens Boreæ talia dicta dedit :
Scotia sola canit cælo cælanda perenni ;
Auribus apta Remi Scotia sola canit.
Scotia sola canit memori dignissima cedro ;
Auribus apta DEI Scotia sola canit.

able, arduous, and unpopular ; that had not Necessity, in a manner, compelled me, as the Author, whom I highly value, and on whose Reputation my Subsistence in Life, in a great measure, depended, was totally discredited by Mr. *Pope*, in *North* as well *South Britain* †, I should have been the last of all Men to have engaged in such an Undertaking as tended to lessen or detract from the Reputation of one of the greatest Writers that any Age or Nation ever produced, whose Verses I had so often read with equal Delight and Admiration, and on whom I had once conferred a Character as high and honourable, as the most sanguine of his Admirers had ever done ; and as that was my cool and sincere Opinion of that

† By a moderate Calculation, Mr. *Lauder* has lost at least betwixt twenty and thirty Pounds *per Annum*, these ten Years past, by Mr. *Pope*'s blasting the Credit of *Johnston*'s Paraphrase, and consequently preventing all subsequent Editions of it after the first ; which was no inconsiderable Detriment to his small Fortune.

wonderful Man several Years ago, I declare it is so still, and ever will be, notwithstanding all Appearances to the contrary, occasioned merely by Passion and Resentment, as I have expressed myself already, both in my Proposals, and in my Letter to the Reverend Mr. *Douglas*.

To conclude this Subject, I wish *Milton* as well as *Johnston* (for in despite of Mr. *Pope*'s malicious Contrast I'll join them both together in Honour now, as well as formerly) the same good Fortune that was wished to, and obtained by the most celebrated Poet of ancient *Rome*, the immortal *Maro*;

Laudetur! vigeat! placeat! relegatur! ametur!

I shall conclude this Apology with a Couplet from the Writings of that excellent Author (an immoderate Zeal to vindicate whose Character, when unjustly attacked, rather than any invidious Design to depreciate the
just

just Reputation of *Milton*) has brought me almost to the Brink of Ruin, if I am not restored to Favour, upon my Submission and Repentance, that the same Hand which inflicted the Wound, may contribute to work the Cure :

*Exoret Tua Te Bonitas ! Delicta Clientis
Hæc tegat ! & cæcâ Crimina Nube premat !*

I am, with the most profound Respect,
Esteem and Veneration,

May it please your GRACE !

Your GRACE'S

Most Obedient,

Most Obliged,

And most Humble Servant,

William Lauder,

P O S T-



P O S T S C R I P T.

AS your Grace is the first Person amongst my illustrious and venerable Patrons, to whom I have made Application for Pardon and Reconciliation, I hope your Grace's usual Goodness and Humanity will not only grant it yourself, but will proceed a Step further, and, mindful of the Benediction appropriated to Peace-makers, even interceed for me as a Mediator with others. But why do I mention Intercession? For what Man in the Kingdom will refuse to comply with your Grace's Example?

And that your Grace may accomplish this with the greater Success, as the greatest Freedom has been used with the *Adamus Exsul* of the most excellent *Grotius*, I shall here lay before the Eyes of my illustrious and
honour-

honourable Patrons, as well as your Grace's, a noble Instance of the forgiving Spirit of that truly great Man, in a Case far more atrocious than mine, (for he was no less illustrious for his Humanity and Mercy, than for his consummate Erudition) as it is related by the ingenious Mr. *Molloy*, in his learned and useful Treatise, *De Jure Maritimo & Navali*, Book first, Chapter X. where he treats of the Immunities and Privileges of Ambassadors. The Story is thus :

“ The Queen of *Sweden* having
 “ made the incomparable *Grotius*
 “ (after he had escaped by Provi-
 “ dence out of Prison, and by a
 “ greater from his Countrymen) her
 “ Ambassador for that Crown with
 “ *Lewis* the Thirteenth, with whom
 “ he resided at *Paris* ; coming one
 “ Day from *St. Germans*, the Se-
 “ cretary of Ceremonies being in
 “ the Coach with him, it chanced,
 “ that in one Place as they passed,
 “ a

“ a great Number of People were in
 “ the Way, seeing an Execution, his
 “ Coachman and Postillion driving
 “ boldly through the Company, the
 “ Archers then attending the Exe-
 “ cution with short Pieces (concern'd
 “ somewhat angrily that the Execu-
 “ tion was disturbed) made after the
 “ Coach, shot both his Postillion
 “ and Coachman, and through the
 “ Coach, even through his Hat :
 “ The Matter coming to be exami-
 “ ned, the King ordered three or
 “ four of them to be hanged, but
 “ that good Man first pardoned
 “ them himself, and then obtained
 “ the King's.” So far *Molloy*. Thus
 great Minds are merciful !

My illustrious Patrons, therefore,
 especially the honourable Gentlemen,
 learned in the Law, who probably
 account it their Honour to be repu-
 ted equal to this most incomparable
 Author in the Knowledge of that
 useful Science, are intreated to con-
 sider, if it be proper to fall short of

E this

this admirable Person in Placability and Mercy, the most excellent Qualities of the human Soul; and what Glory it reflects upon him, that he did not deviate in his Practice, when old and a Statesman, from the humane Maxim of his Youth, ascribed to the Almighty himself, *Prætuli Clementiam Juris Rigori!*

May all concerned imitate that noble Example, and thereby at once act up to the Dignity of their Nature, rival a most amiable Pattern, and render an unfortunate Man happy! who, in the worst Construction, has offended rather through rash Imprudence, and headstrong Passion, and that after the highest Provocation, and in Self-defence, than Wantonness of Criticism, Wickedness of Design, or Principles of Malice, and therefore is by no means an improper or unworthy Object of Pardon.

This, if granted, will stand forth a noble Monument of *English* Lenity to all Posterity; and will also lay me
under

under the strongest Obligations, in order to retrieve my Character, and requite the Favour, to engage in Undertakings for the future, as useful and commendable, as the other was invidious and disagreeable.

But why do I propose the Example of *Grotius* as a Pattern to your Grace? Your Grace, who are better qualified to serve as a Precedent to future Ages, than to act by the Pattern of former ones, whose Clemency and Placability, if extended to my Offence, it will be far easier for thousands to admire than imitate!

If your Grace, and the rest of my illustrious and honourable Patrons, shall be pleased, upon this humble Acknowledgment of my Fault, and sincere Promise of better Conduct in subsequent Times, to forgive my Offence, receive me into Favour, and continue your Allowance to have the Authors, mentioned in my Proposals, published under the Patronage of your illustrious and venerable Names;

to preclude all Suspicion of Fraud and Interpolation for the future, and to satisfy all who may yet be willing to encourage the Work, that these Authors shall be exhibited with the utmost Fidelity and Exactness, printed original Copies from whence the new Edition is made, shall be deposited either in your Grace's Library at *Lambeth*, or in any other other public Library your Grace shall think proper to name, that all who are curious may have the Opportunity of collating the new Edition of these Authors with the former ones.

By way of Specimen, six or seven of the principal Authors, who have particularly treated of *Milton's* Subject, might first be printed; and the rest might follow in Order, provided the Specimen should prove agreeable, & answer the Expectation of the Public.

As for the Interpolations, (for which I have been so highly blamed) when Passion is subsided, and the Minds of Men can patiently attend
to

to Truth, I promise amply to replace them with Passages equivalent in Value, that are genuine, that the Public may be convinced, that it was rather Passion and Resentment, than a Penury of Evidence (the twentieth Part of which has not as yet been produced) that obliged me to make use of them. †

† The learned *Scaliger*, who understood the Powers of human Nature, as well perhaps as any Critic now living, and who was as fond of *Virgil*, as the People of *England* can possibly be of *Milton*, affirmed as much of the former, as I have done of the latter, namely, that he had derived all the Materials of his *Æneid* from the Writings of the Greek Poets and Tragedians, and that he hardly believed there was any thing of his own in that Poem, that was new, except the Construction and Disposition of the Work, and the elegant Language: 'Tis true, he does not blame him for borrowing, he rather commends him, as I should have done *Milton*, instead of dispraising him; which I own was a Fault, occasioned merely by Passion, which, according to one Poet, is a short Madness,

Ira furor brevis est,

and according to another, of such a destructive Quality, as to shut up the Eyes of the Understanding from the Discovery of Truth, witness his own Words,

Impedit ira animum, ne possit cernere verum.

F I N I S.

to Truth, I promise simply to re-
place them with Passages equivalent
in Value, that are genuine, that the
Public may be convinced, that it was
rather Passion and Relentment, than
a Penny of Evidence (the twen-
tieth Part of which has not as yet
been produced) that obliged me to
make use of them. †

† The learned Saegew, who understood the
Powers of human Nature, as well perhaps as any
Critic now living, and who was as fond of Truth,
as the People of England can possibly be of Liberty,
affirmed as much of the former, as I have done of
the latter, namely, that he had derived all the
Materials of his *Remarks* from the Writings of the
Great Poets and Tragedians, and that he had
believed there was any thing of his own in the
Poem, that was new, except the Constitution and
Disposition of the World, and the elegant Lan-
guage: This true, he does not blame him for not
knowing, he rather commends him, as I should
have done *Shakespeare*, instead of supposing that
which I owe was a Poem, extracted merely by
Passion, which, according to one Poet, is a Poem
Mischance.

P. 1. W. 1. 2.

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